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appeared, and disappeared or still remain, of showing it or them up in its or their workings, and thus of reconstructing history.

Some of the sociologists and some of the historians are in more complete accord than they were eighteen years ago upon the conclusion that the aim to explain history after the fashion which Professor Barth has in mind can be reached only in a purely formal way, and that such a formal interpretation would be at best not objective but in a very empty sense conceptual. These men regard it as a triumph in itself to have seen through the illusion that a real interpretation of that sort is possible. We have gone far enough to be pretty sure that, even if a plausible formula of the method of human experience could be constructed, it would be impossible to verify it inductively, because the evidences of the most subtle and decisive influences in history are mostly unrecorded; or if they are in part recorded, they are largely in such indirect and inferential form that they have only dubious value in comparison with all which we should need to know in order to arrive at the sort of interpretation which Professor Barth has in mind. The study of group psychology has gone far enough to make everyone who has pursued it contemptuous about generalizations which purport to account for large areas or long reaches of human experience. We cannot be sure that we know just why a particular municipal election in our own town went as it did. Anything which might offer itself as a complete explanation of the whole of a historic era, and much more of a series of eras, would simply serve to confirm our incredulity.

Sociology has made much progress in shedding even the accidental resemblances to the "philosophy of history" which clung to it a couple of decades ago. Professor Barth's second volume cannot appear too soon. It must certainly furnish occasion for vivid exhibition of the contrast between the aims and methods of the sociologists and conceptions of social interpretation which are more intimately related to eighteenth-century philosophy than to twentieth-century group psychology.

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ALBION W. SMALL

*The Foundations of Character.* By ALEXANDER F. STRAND, M.A.  
London: Macmillan, 1914. Pp. xxxi+532. 12s. net.

It is over sixty years since J. S. Mill, in a famous chapter in his *Logic*, proposed the foundation of a new science to deal with human character, which he named "ethology." The state of the sciences, however, at the time Mill wrote precluded his accomplishing more than a

mere sketch of the problems and methods of the new science as he conceived it. But the development of the sciences, especially of psychology, during the last sixty years would seem to make it reasonable to hope that the time has now arrived to constitute a science of "ethology." The problem is doubtless bigger than Mill supposed. But the desirability of such a science is even greater than in Mill's day; for as the social sciences have developed, their problems have been found to be inextricably interwoven with those of human character.

Sociologists accordingly have been waiting for the appearance of a comprehensive, scientific text in ethology. Is the book before us the one for which they have been waiting? It is to be feared that most sociologists will find but little in the book to interest them; for at first glance it seems to be wholly a study in individual psychology. And, in truth, the author has failed to make that wide, synthetic study of the sources of individual character which the sociologist desires. His book is a study of character rather from the inner side, of its sources in the tendencies of emotion, sentiment, and desire. The point of view in the discussion of these is, to be sure, often biological; and there are not wanting many illustrations of the influence of stimuli in the environment. But the book has almost nothing to say *specifically* concerning the forces of heredity and environment in their influence upon individual character. There is no attempt at synthesis of the results of biology, psychology, and sociology. The author's point of view remains throughout purely psychological, and he is content to base his science of character upon "the laws of mind." It must be said, in the first place, therefore, that he has succeeded in dealing, not with the whole science of ethology, but rather with only one of its sections.

Judged as a psychological study of character, however, the book is deserving of considerable praise. It is filled with sound psychologizing upon the basis of modern functional psychology, though it lays itself open to severe criticism even from the purely psychological point of view in two respects. In the first place, it makes the several emotions and sentiments which it discusses altogether too isolated and independent of one another. It almost personifies these "forces," and does so deliberately! In the second place, it is doubtful, to say the least, if the intellect is in any such complete subordination to the instincts, emotions, and sentiments as the author represents it, though in this position he has the support of a number of eminent psychologists.

Minor criticisms of the book are its loose use of the term "law" (it lays down no less than 144 "laws" of character) for what are con-

fessed to be only "approximate generalizations," and its scholastic and discursive style which makes it far from easy reading. The book could, with advantage to the ordinary reader, be condensed to one-half or even one-third of its present size.

The work is divided into three parts. The first discusses the general conception of character, the systems of the emotions and sentiments, the part played by will and intelligence as constituents of character, the influence of temperament upon character, and the methods of science of character. The second discusses the tendencies of the primary instincts and emotions, such as fear, anger, joy, sorrow, disgust, surprise, and curiosity. The third discusses the system of desires in their relations to impulse, appetite, and emotion. This last part will be found of especial interest by those students of the social sciences who regard the desires as "the true social forces."

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*History of Poor Relief Legislation in Iowa.* By JOHN L. GILLIN.

Iowa City: State Historical Society of Iowa, 1914. Pp. xiv+404.

This scholarly study is divided into four parts: (I) "A General Historical Narrative"; (II) "Special Phases of Poor Relief Legislation in Iowa"; (III) "Special Classes of Dependants and State Control"; (IV) "Summary and Suggestions."

The first two divisions of the book constitute a genealogy of Iowa poor relief legislation. They are of interest mainly as affording illustrations of the legislative methods of American frontier states. The author, in summarizing these legal pedigrees, points out (p. 166) the extent to which "laws were taken ready-made from the statute, books of other jurisdictions" in a spirit of "wholesome optimism" but with "reprehensible carelessness" in failing even to attempt in some cases to adapt to pioneer communities the social machinery borrowed from populous states farther east. He is also "impressed with the fact that in the absence of high motives growing out of careful scientific study of poverty and its treatment, economic considerations have largely determined the treatment prescribed" (p. 176). Thus the taxpayer has been saved immediate outlay, but the state has come down into the twentieth century with a very ineffective organization of its care of the insane and of the poor both in almshouses and in their own homes.